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ABSTRACT

This booklet was designed to facilitate interactions and communication with the people of Brazil by providing information about their customs, attitudes and other cultural characteristics which influence their actions and values. A brief description of Brazil is given, covering the following: its size and geography, history, language, economy, transportation system, education, religions, sports, and pastimes. Attitudes toward time and work, individualism, machismo, religion, and the family are explained briefly, and the Brazilian emphasis on friendliness in conversation and tendency to skirt "unchangeable" obstacles are explained through descriptions of realistic situations involving American visitors to Brazil. A self-test is given after each situation. A list of useful Portuguese phrases is provided, and information is also given on: greetings, gestures, conversation, candor, customs and courtesies, signs, shopping, the monetary system, public transportation, telephones, the postal system, eating out, telling time, holidays, international road signs, clothing sizes, and weights and measures. A brief bibliography is provided. (SW)

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BRAZIL

Intercultural Experiential Learning Aid

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The editors have tried to present the characteristics of Brazil in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to the Language Research Center, 267 FB, BYU, Provo, Utah 84602.

We appreciate and acknowledge the comments and contributions of various individuals and organizations in the preparation of this publication.

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Language Research Center, Brigham Young University

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The Cover

Overlooking the bay at Rio de Janeiro stands this 125-foot statue of Christ the Redeemer. Reached by funicular railway or by a scenic road, it stands 2,330 feet above sea level atop a high peak.

This imposing concrete structure, built at a cost of $250,000, was a gift of the people of Brazil, paid for with funds collected over a period of ten years. And like the majestic Statue of Liberty, which welcomes the visitor to New York, this towering monument stands as a symbol of peace and democracy.

The statue, which took five years to complete, weighs 1,145 tons. Its outstretched arms from tip to tip form an interior tunnel 92 feet long. One of the biggest statues in the world, it is the only one with arms extended and is a triumph of art and bold engineering.

The monument is the work of a Brazilian engineer, Heitor da Silva Costa, who was assisted by the French sculptor, Paul Landowski, particularly in the modeling of the head and the hands.

BRAZIL

Intercultural Experiential Learning Aid

An Intercultural Experiential Learning Aid is a challenging, different, and exciting tool. Its purpose is to help you to be more effective in understanding and communicating with other people, especially those of other cultures.

It has been said that in some ways you are like all other people, like some other people, and like no other person. Like you, for example, most Brazilians would probably cry at a funeral, laugh at a good joke, and become irritated if bothered while trying to sleep. Emotions such as love, anger, or fear are found to some degree in all human beings. Desires to be accepted and to have peace of mind also are universal. However, different people possess differing attitudes and values. All behavior is distinct, though certain patterns are observable.

This Learning Aid can help you understand and communicate better with people who are like you in some ways and not like you in other ways. These ways are not necessarily right or wrong, better or worse; they may be just different, unfamiliar or perhaps even offensive. For example, in Brazil you will encounter many differences in food, laws, customs, religion, language, dress, and basic attitudes. Brazilians also have their own pattern of thinking which may seem confusing to someone accustomed to the methodical deductive or inductive reasoning typical of United States culture. If one expects a Brazilian to be "the same" in this respect, he may be led to believe that the Brazilians are evasive, dishonest or illogical in some situations, when the Brazilian is merely following his own pattern of thinking and point of view which, to him, is perfectly acceptable. Examples of these differences will be found throughout the following pages.

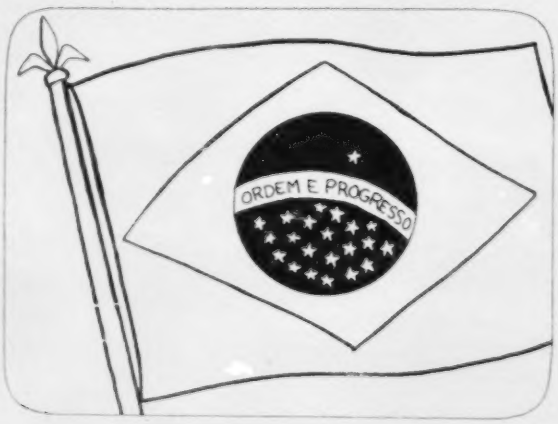
People perceive their relationships to those around them by thousands of subtle signs. Something as simple as knowing when and where to walk or sit is a "cultural cue." The loss of familiar cues, when you enter a new environment, may produce strain and frustration. This cultural disorientation is commonly called "culture shock." As you learn to communicate, judiciously using the new cultural cues, the severity and amount of your culture shock will diminish.

This Learning Aid will give you tools to help you recognize the situations that may induce culture shock. It will provide you with skills which, if successfully applied, will help you to communicate more effectively with the Brazilians and to make your association with them pleasant and meaningful.

SPECIAL NOTE

The world becomes "smaller" as people become more involved in international activities. The need to communicate effectively with persons from different cultural environments continues to grow. This Learning Aid has a basic emphasis of preparing you for actual experiences interacting and communicating with the people of Brazil in their environment and culture. Of course, you will enjoy and learn much from this Aid even if your opportunity for a "first hand" experience is limited. Learning, as defined by Webster, is "to gain knowledge or understanding of or skill in by study, instruction, or experience."

Effective communication with different people is possible only as you come to understand and accept yourself as you are and them as they are. Learning how to better communicate with people of another culture can help you also to become a more effective communicator with with people of your own culture.



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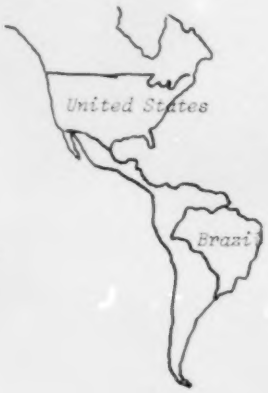
1. Oh, That Place!

Remember now? You thought you had forgotten everything you learned in your sixth grade World Geography Class. Remember the Amazon River and Rio de Janeiro? You see, Brazil isn't such a "faraway" place, after all. Read on to find out more about the place the Brazilians call "Home".



2. The Brazilians Call It "Home"

When introduced to someone, the first question you usually ask is, "Where do you live?" If you are unfamiliar with the area, the next question might be, "Where is that?" If further interested, "What is it like there?" is likely to follow.

Why are these questions important to you? A fear of the unknown is common to most people. Asking such questions is an attempt to find similarities or to learn something new. Each conversation may be a stepping stone for increased understanding.

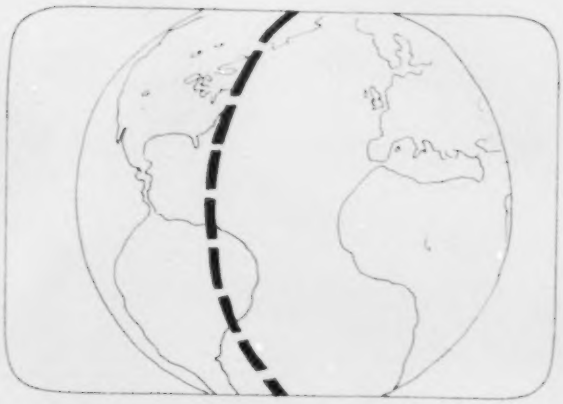
Before you can best understand and communicate with the Brazilians, you need to know what is important to them. Few things are more meaningful to a person than "home". Becoming more familiar with the "physical features" of Brazil serves two purposes: 1) to help you orient yourself and remove some "fear of the unknown", and 2) to help you begin to understand what is important to the Brazilians. This, in turn, will become a basis for effective communication with them.

The size and geography of Brazil affects population distribution.

This may seem hard to believe, but Brazil is larger than the continental United States. In fact, it is the fifth largest country in the world. It occupies half of the whole continent of South America and has common borders with every South American country except Chile and Ecuador. Its eastern coastline is an almost unbelievable 4600 miles long. Within Brazil's borders there is room enough to contain the whole of Europe except Russia. The east coast of Brazil is over 2,000 miles east of New York City (see maps above).

Nearly 60 percent of Brazil is taken up by the tropical rain forest drainage basin of the Amazon River. The flow of water in this river system is greater than any other river system in the world. Many parts of this area are still very primitive; in fact, there are still a few uncivilized Indian tribes living in this area. On the other hand, most of the east coast is highly civilized, with cities like Sao Paulo (population eight million plus; the world's sixth largest metropolis) and Rio de Janeiro which can compare in size and modernness with any city in the world. There has been an effort in the past several years to open up the interior. This was one of the major reasons for building the new capital city, Brasilia.

With a population of over 103 million people, Brazil is one of the fastest growing countries in the world. Most of these people live on the east coast with the biggest cities located in the southeast.



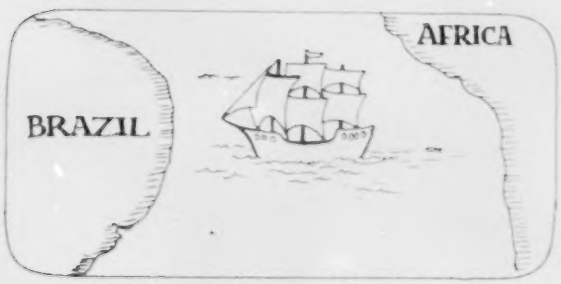
Brazil's history shaped many aspects of modern Brazil.

In 1494, Spain and Portugal agreed upon a line of demarcation to mark the land each could possess in the New World. The eastern portion of the continent of South America was bestowed on Portugal, beginning at a north-south line somewhat east of the present western border of Brazil. Early settlements were established on the coast, with many of the original colonists intermarrying with native Indians.

From 1580 to 1640, Spain and Portugal were both ruled by the Spanish crown. In the absence of boundaries during this period, both Portuguese and Brazilians started penetrating deep into the vast hinterlands. Cutting their way through forests, climbing the difficult escarpments and marching across the inland plateaus, they expanded, without realizing it, the boundaries of the future independent Brazil.

In 1640, when the Portuguese recovered their independence, they refused to abandon the lands they had occupied and colonized west of the original line of division, and succeeded in winning acceptance of their contention to be the rightful owners of about half the area of the South American continent.

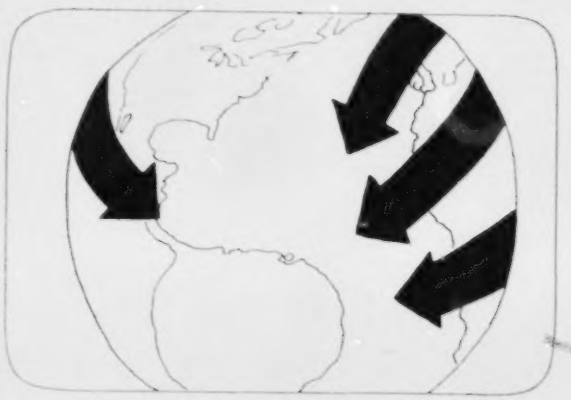
Finding the native Indians unsuitable for slave labor, the plantation owners imported African slaves. All slaves were freed in 1888, their importation having been discontinued in 1853.



For a period of time, the Portuguese throne itself was located in Brazil, with the entire royal family and court living in Rio de Janeiro. The influence of the French and Dutch monarchies was also felt in Brazil when they established colonies in the northeast interior during the seventeenth century. Two hundred years later, from 1821 to 1899, Brazil formed its own monarchy independent of Portugal.

Since the last of the Brazilian emperors in 1889, the country has had a fairly stable democracy. Unlike other South American countries, changes in leadership have resulted in little violence or bloodshed. Despite a long history of monarchy, modern Brazilians consider their country completely democratic.

Brazil is a Federal Republic composed of 22 states, four territories and one Federal District (Brasilia). Each state is autonomous, has its own legislative body and a governor elected by its people. The President of the Republic is General Ernesto Giesel. The Brazilian Federal Senate, House of Representatives and Supreme Court all operate much like those in the United States.



The present government of Brazil is military. There have been a few military coup d'etats in past years, but the government remains stable.

The people of Brazil come from many lands.

During the colonial period and most of the 19th century, the immigrants were predominantly Portuguese. Italians and Spaniards began to settle in large numbers after the middle of the 19th century. The Europeans and Indians intermarried with the Negroes to a considerable extent in some portions of the country.

With the beginning of the present century, a considerable influx of Germans and other West Europeans swelled the continuing tide of Portuguese, Italian and Spanish immigrants. In the 1930's, Japanese settlers led all other incoming nationalities.

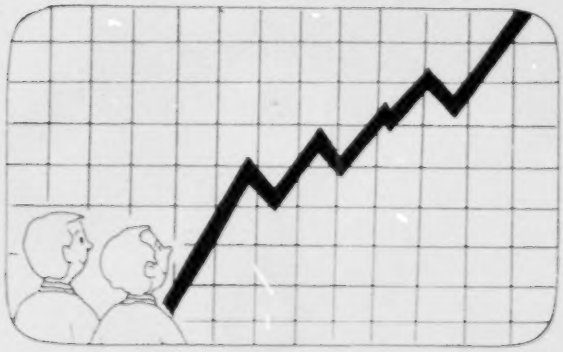
Although some of these immigrants established their own cities where their culture continued, most intermarried with the many other nationalities and races. It is not uncommon to find some communities which are largely German, Dutch or Swiss, or suburbs where the Japanese people associate closely together, but it is more likely that one could meet the daughter of Russian and Syrian parents engaged to a Latin-looking young man who will proudly proclaim his mixed Indian, Italian, Portuguese and African heritage.

The Brazilian "language" is Portuguese.

Brazil is the only country in South America which does not speak Spanish. Brazilians speak Portuguese and they're proud of it. Basically it is the same Portuguese as that spoken in Portugal. There are a few regional differences within Brazil in vocabulary and pronunciation, but these are no barrier to communication. Many educated people and businessmen speak English. English is studied in elementary and secondary schools and many special schools teach English courses.

Brazilian economy continues to grow at a phenomenal rate.

Brazil's commercial and industrial development has been brisk during the last two decades, with an annual growth rate of about 9%. In the past, Brazil's economy has been based on agriculture, especially coffee, sugar, cocoa, cotton and rubber, but industry now has greater weight.



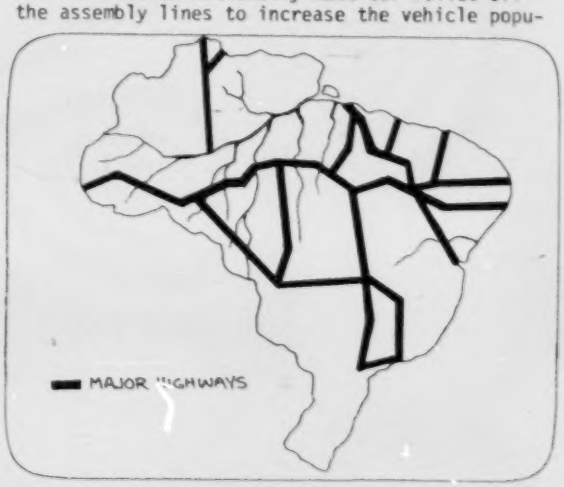
Economic growth has been rapid. In recent years, a growing middle class has emerged based on the growth of small manufacturers, merchants, engineers, and professional and clerical employees, which has accompanied industrialization.

The country is self-sufficient in most foodstuffs and consumer goods has established a domestic capital goods industry, supplied by domestic steel production and metalworking industries. Brazil now produces all its own cars, and home appliances are on the increase as local production lowers their cost.

The transportation system is expanding.

Brazil's internal transportation system developed without proper coordination over a long period of time. Only in the last fifteen years has a systematic effort been made to create a planned national system of surface communication in which road, rail and water communications are properly integrated. Priority is given to roads and highways which in 1970 transported about 70 percent of the country's cargo as compared with only 39 percent in 1950.

In 1956, with 1,339,000 motor vehicles, Brazil had 292,000 miles of roads. By 1970 when the three-millionth nationally-made car rolled off the assembly lines to increase the vehicle population to 3,500,000, the road network had increased to 500,000 miles. The new road mileage includes some outstanding feats of highway engineering such as a highway being extended from the eastern tip of Brazil to the frontier with Peru where it will link up with a new Peruvian highway to Lima and the Pacific coast. The overall distance covered by this trans-continental highway will be about 1,800 miles, roughly the distance from London to the Crimea.



Rio de Janeiro and Santos handle about half the cargo loaded and discharged through the 36 main deep-water ports in Brazil.

Brazil has a highly developed air transport system based on 30 major airports and hundreds of landing strips in the small towns of the interior.

Education is important in Brazil.

Through a national adult literacy program called "Mobral", started in 1971, literacy has risen from 66% to 80%.

The Brazilian educational system is generally comprised of five years of what can be compared to our elementary schools. Next comes *ginasio* and *colegio* which together require about seven years. These can be compared roughly to our junior and senior high school.

Entrance into the university is difficult and is generally preceded by a special college preparation course.

The Brazilians are proud of their educational system and see strengths in their system as well as ours.

The climate affects Brazilian attitudes.

The climate is generally mild with high humidity in costal (Rio de Janeiro) and tropical regions, where life is relaxed and slower-paced. In the Highlands (São Paulo) the weather is more temperate and life a bit faster-moving. Also because these southern regions are more industrialized, the people of the South are considered by the northerners to be too concerned with work and too much in a hurry.

Because most of Brazil lies south of the equator, the seasons are opposite those in the United States. The warmest month is January; the coolest is July. Temperatures below 50° are very unusual. Snow is unknown except on some very high southern mountain peaks.

Many religions influence life in Brazil.

Over 94 percent of the population is baptized into the Roman Catholic Church which has traditionally exercised great authority over Brazilian society and, in fact, still does. Church and state are separate, however, and religious freedom is guaranteed by the constitution.

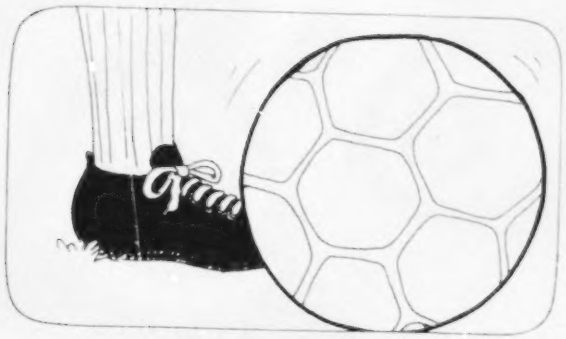
In spite of many religious influences and holidays, Brazilians in general are rather neutral about religion and go to church only on special occasions. The various churches in Brazil are beginning to recognize the need to attract the youth, so clergymen are changing certain aspects of their religions to make them more appealing to people. Most youth are disillusioned with religion because of the contradictions between what their churches teach and what they learn in school.

In Brazil there are two basic forms of Protestantism. The traditional form is much the same as American Protestantism. The Lutherans, Methodists, Baptists and Presbyterians generally fit into this category. The less traditional *crente* (believers) form is similar to the American Pentacostal worship which includes brass bands, hallelujahs, extremely fervent preaching, and healings.

Spritualism is followed by many Brazilians. There are two levels of spiritualism. The upper class spiritualists are followers of Allen Cardec, a Frenchman. They are responsible for much of the charitable work that is done in Brazil and run several large hospitals and orphanages. The lower form of spiritualism is the *umbanda* which embraces many forms of African black magic. Those involved in this type of spiritualism leave offerings in the street of a chicken, some seeds, a cigar, and a bottle of cheap liquor. Their worship is filled with black magic.

Brazilians love sports.

Brazil's leading sport is, of course, football or soccer as we Americans call it. Soccer is probably the world's most popular sport and Brazilian teams are considered some of the finest. They won the World Cup in 1958, 1962 and 1970. Pelé, Tostão and Jairzinho are soccer heroes not only for Brazilians but for millions of admirers in other countries.



Other sports are increasing rapidly in popularity; Brazil's showing in basketball at the 1972 Summer Olympics was good evidence of this.

Brazilians enjoy many pastimes.

Radio stations in Brazil broadcast sports, popular music (mostly American), news, and advertisements. For television viewing, Brazilians prefer the talent shows, *novelas* (soap operas) and American programs. These American programs are dubbed; that is, the sound track is rerecorded in Portuguese, in contrast to the movie houses where American movies are screened in English with Portuguese subtitles.

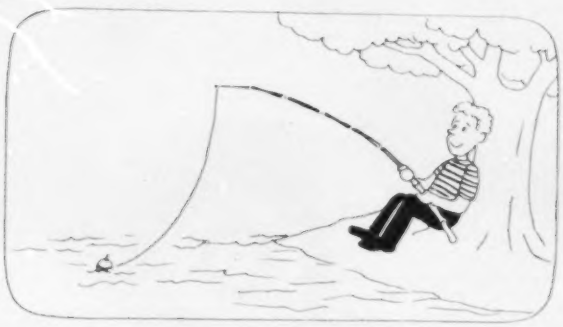
The theatres in Brazil are not where movies are shown, but are for plays, ballet, and concerts. Casual wear is generally not permitted in the theatres.

Brazilians enjoy being close to nature. Those who have little money for recreation may spend time with relatives who live and work on a farm away from the city, or they may enjoy fishing in a local stream with a homemade bamboo pole. The more wealthy may own a country home, which varies from a rather humble cabin to extremely luxurious with a swimming pool and beautiful grounds.

Those who don't own their own country home still manage to spend time in the outdoors. There are many public resorts with restaurants and often there is a pool or river or some place to swim. There are campgrounds springing up all over the country for those who travel by car. Those who live near the coast love to spend their time at the beach.

It makes little difference whether they swim, play soccer, picnic, or just enjoy the sun--the Brazilians love to be out. They love to stroll along the street or through the parks. Brazil has its hunters and fishermen, but these people catch *lambari* instead of trout; *ciciaba*, a long-beaked swamp dweller, instead of quail; and wild bear instead of deer.

If a Brazilian wants social association, he can find it in any number of clubs. There are sports clubs, yacht clubs, jockey clubs, athletic clubs, tennis clubs, etc. Some of these clubs sponsor the famous Brazilian soccer teams and even own the huge stadiums. There are clubs for practically any level of society. The wealthy prefer the country clubs with their beautiful golf courses, and even those of very little means may belong to a small club with a swimming pool.



3. Communicating "Brazilian" to Brazilian

As you anticipate an experience with a culture different than your own, you, no doubt, expect certain communication problems. The mistake most of us make is to assume that our problems in communication stem only from language differences, and that the problem can be resolved by appropriate language training.

However, verbal communication comprises only a portion of the total communicative process. There is mounting evidence that non-verbal cues, which are often too subtle even to be conscious, often communicate far more than words. So, when you consider communication in a broader sense, the difficulty is not limited to a verbal language barrier. Communication involves ideas, images, and symbolic meaning. Communication problems arise when life experiences of the communicators are not the same, especially with differences in cultures.

This section will cover the following important parts of communication:

How and why people think and act the way they do.

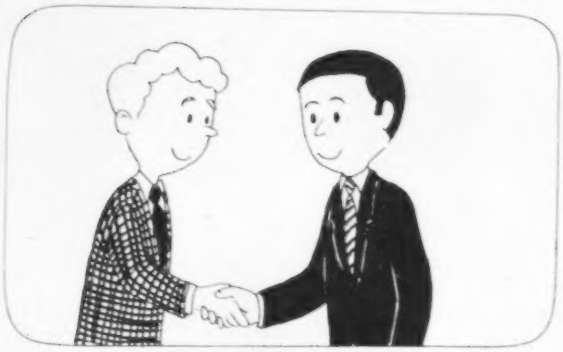
The language itself.

Nonverbal communication; behavioral do's and don'ts.

"Survival Signs" to read and understand.

Making daily interactions easier for you and the Brazilians.

A People to Get to Know



Apart from "places to go and things to see", there are "people in Brazil to get to know." Communication goes much deeper than "language." Behaviorisms, ways of thinking, and manners of living also relate to communication.

In every culture there are certain feelings or assumptions that influence how the members of that culture act and determine what value they place on certain things and ideas. Descriptions of these feelings and assumptions are here called themes.

Themes are a way of discussing a culture, using examples of behavior and attitudes as ways of illustrating the theme. For example,Americans seem to believe that the most admirable trait is to do well in business and become wealthy. This theme is illustrated by the fact that Americans treat the wealthy men of their communities with the most respect. On the other hand, the Asian cultures seem to believe that the most admirable trait is wisdom.

When we know what assumptions the culture makes, then we are more able to predict how the members of the culture will act in situations that would involve the theme. For instance, we know that Americans are a time-conscious people. They believe that promptness is an admirable quality and that being late is an indication of a lack of concern and inefficiency. This belief can explain to a South American, who is not concerned with time, why Americans always seem to be in a hurry, why they expect others to be on time for appointments, and why they apologize for being a couple of minutes late.

In conjunction with two themes, a special exercise is used.

First, a life-like situation is presented in which a person like yourself is in a position possibly not understood. It could prove frustrating and/or embarrassing to all involved. Inherent in each situation is an underlying way of thinking or doing (theme) which is part of the Brazilian background. As you read each incident, identify the theme. Try also to imagine the other circumstances in which it might appear.

Next, the theme will be discussed as it relates to cultural concerns. Finally, you are given another situation from which are you are to make a decision based on what you have studied. You are given a number of decisions from which to choose. The various decisions are then discussed.

Several significant general cultural themes found throughout Brazil have been chosen. As you understand and apply these principles of communication, you will adjust to other situations more easily.

The following Brazilian themes are shared by most Latin Americans. However, they manifest themselves differently in Brazil when compared to the effects that they have in other Latin American countries. This difference can probably be traced to the fact that the Brazilians are of Portuguese descent, both linguistically and culturally while the other Latin American countries are of mostly Spanish and Indian descent. In the following review, these differences will be noted where necessary.

THEME I

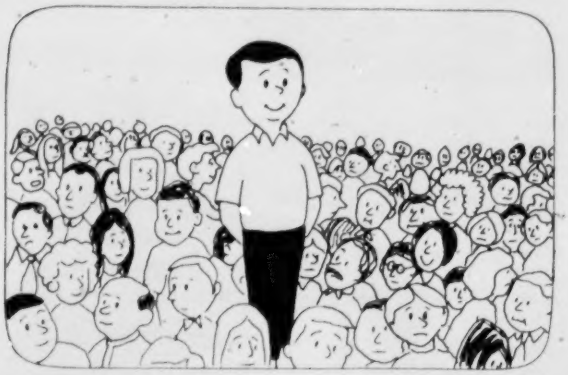
Attitude Toward Time and Work

The Brazilians, like most Latin Americans, are casual about both time and work. To them there is nothing urgent about arriving everywhere just on time. In most of Brazil the people are not particularly concerned with being hard and efficient workers. However, in the larger, more industrialized cities this attitude has changed to a great extent. Many Brazilians work two and three jobs in an effort to provide a more comfortable living for their families or to earn enough money to pay for further education. Still, where possible, they will avoid manual labor. In conjunction with this difference of attitude toward time and work, we should remember than the Brazilian's measure of success and achievement is different from our own.

THEME II

Individualism

The typical Brazilian considers himself to be an individual and he expects to be treated as such. He very probably has strong family, church



and business ties, yet he thinks that because of his personal traits and qualities he can justly be isolated from the group and treated as an individual apart from it. He will often consider himself to be the exception, therefore deserving of special consideration and attention.

THEME III

Machismo

The Latin American male is supposed to be very much a man. He should be brave, self-confident and in all cases manly. He must never do anything which would throw doubt on his masculinity. There is less emphasis on this theme in Brazil than there is in some of the other Latin American countries.

The female, on the other hand, should be charming, passive, sentimental and in no way masculine.

THEME IV

Religion

The influence of Catholicism on the lives of our southern neighbors is much the same all over Latin America. The history of Brazil is interwoven with the history of the Catholic Church in Brazil, and Catholicism still plays a very important part in Brazilian society. Social life is oriented almost entirely to the celebration of religious holidays and many of the traditional Brazilian customs are Catholic in origin.

THEME V

Brazilian Family

The family generally plays a much larger role in Brazilian society than does our typical North American family. The typical Brazilian family includes more than father, mother and children. Grandparents, in-laws and cousins may also be considered part of the extended family. All of these family members give one another mutual support. If any one of the extended family has a resource such as a good job or a nice home, he considers it his obligation to share his good fortune with his relatives.

In addition to this the *padrinhos* system enlarges the number of relatives even more by creating fictive kin such as god-parents *(padrinho, madrinha)* and god-children.

Now let's consider two purely Brazilian themes.

THEME VI

Dinner With The Romeiros

The meeting was just ending. Mr. Jones pushed himself away from the table, leaned back in his chair and stretched, feeling good because he felt the purpose of the meeting had been accomplished. The other men around the room, all Brazilians, began to gather their papers and their briefcases. As the group started to separate, some leaving, some staying to talk, Mr. Jones was approached by the Manager and one of the other men at the meeting, whom Jones had not met.

"Mr. Jones," said the Manager, "this is Mr. Romeiro. He is the supervisor at our Santo Andre plant, and is doing an excellent job."

"Very happy to meet you, Mr. Romeiro."

"I enjoyed your presentation very much," commented Mr. Romeiro in somewhat rough but good English. "I hope we can implement it very soon. I believe that it will do much toward increasing our production."

"It certainly has proved successful in the other areas where it has been applied," responded Jones.

Just then Jones was reminded by his traveling companion, Mr. Casa, that it was nearly time for another meeting which he was supposed to attend. He turned, bid the Manager good-bye, and remarked to Mr. Romeiro that he was very happy to have met him and that he hoped to see him again.

"The pleasure was mine," said Mr. Romeiro warmly. "Why don't you come and have dinner at my home some evening?"

Jones was somewhat surprised to receive such an invitation from what, minutes before, had been a complete stranger, but he reflected back upon the stories he had heard from friends about the importance of not offending people by turning down invitations so he responded almost with enthusiasm, "Oh, I would enjoy that. What day shall I come by?"

"Uh," hesitated Romeiro, "how about Sunday afternoon?"

"That's fine," said Jones. "Let's see, I'll need to know your address."

Jones took down Mr. Romeiro's address and the time Sunday when he should be there. Then once again he said goodbye and hurried off to his next meeting.

----------*SUNDAY AFTERNOON*----------

Sunday was Mr. Jones' last full day in Brazil. His plane left the next morning. He had enjoyed his trip thus far very much. He felt that his message had been well received and felt that everyone had been extremely hospitable and considerate.

As the day came to an end, Mr. Jones was reminded once again of his appointment to have dinner with the Romeiro family. He caught a taxi and gave the address to the driver and sat back reflecting upon how different Brazil was from what he had imagined it would be.

After several minutes, Mr. Jones began to wonder if the ride wasn't taking a little too long and indicated by hand movements and by pointing at his watch that he was almost late.

The taxi driver managed to communicate back to Mr. Jones that the address which he had given him was still some distance away and that it would take quite awhile to get there.

The driver drove on through the business section of the city and out into what must be, Jones thought, one of the poorer areas of the city. He finally stopped in front of a small white home. The unpaved road in front of the home was very dry and dusty. The home itself had a whitewashed wall around it, as did most of the other homes in the area, and seemed to be crowded in from either side by the neighboring houses which were all separated by only a few feet and a high wall.

Jones got out of the taxi and walked up to the front gate and clapped as he had been instructed to do. He hadn't expected Mr. Romeiro to be so poor, but he wasn't going to let his amazement show.

----------*MONDAY MORNING*----------

The next day as Mr. Jones waited at the airport for his flight home, he reflected back over the events of his first visit to Brazil.

"Everything went rather smoothly," he thought "except my visit to the Romeiro family. I just don't understand what went wrong. They were obviously embarrassed by their humble surroundings. And I guess I didn't hide my shock very well. I was surprised at the humbleness of their home. Why, they didn't even have enough chairs to go around. And we had to eat in the living room. But I didn't mind all that. What I did mind was not being able to get close to them at all. They seemed apologetic and almost ashamed from the moment I walked in the door. But if they were embarrassed because of their home and simple meal, why did they invite me over in the first place?"

Mr. Jones has asked the right question to solve his dilemma. All he has to do now is answer it. All of us can understand the embarrassment that the Romeiros felt. There is, of course, nothing wrong with living in humble circumstances. Yet, if we cannot offer our guests what they expect to receive, then we are embarrassed. But Mr. Romeiro knew ahead of time what his circumstances were like and what he had to offer to Mr. Jones. So if he thought he might cause himself and his family embarrassment from having Mr. Jones over for dinner, why did he invite him?

The answer, for a Brazilian at least, is simple. He didn't.

THE BRAZILIANS ARE VERY MUCH CONCERNED WITH MAKING EACH AND EVERY INTERPERSONAL CONTACT A WARM AND SATISFYING EXPERIENCE. THE MOST IMPORTANT THING FOR THEM IS NOT WHAT IS SAID BUT RATHER THE WARMTH AND FRIENDLINESS GENERATED IN THE CONVERSATION. This is the essence of the first theme.

Does this mean that Mr. Romeiro's invitation was false and insincere? No, not at all. No more than an American is being false and insincere when he passes an acquaintance in the hall and says, "Hi Joe, How ya' doin?" and then hurries on before waiting to hear how Joe is doing. In both cases the people involved are simply applying good manners as taught in their own culture.

How then should Mr. Jones have responded to Mr. Romeiro's invitation to dinner? It probably wouldn't have mattered how Jones responded as long as his response was offered with the same feeling and purpose as the invitation--that of making the conversation an enjoyable experience. Most Brazilians would have answered, "Sure, one of these days I'll drop by." But when Mr. Jones accepted the invitation, he wanted to know the date and time and address of Mr. Romeiro's home. This, of course, is the natural reaction for an American but not for a Brazilian.

What if Mr. Romeiro had really wanted to have Mr. Jones over for dinner? Then Romeiro would have pushed the issue and taken the initiative in setting the time and place himself.

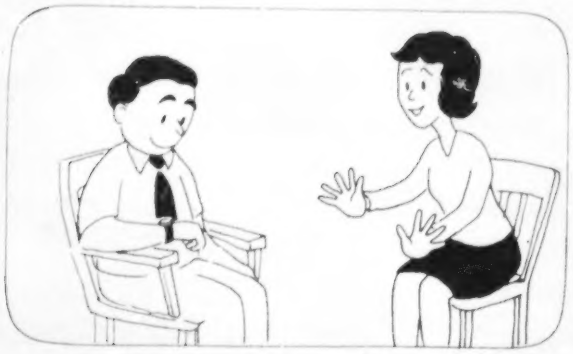
This characteristic of Brazilian culture, or theme as we have chosen to call it, is, of course, manifested in many other ways in Brazilian culture. The Brazilians are, for instance, very quick to make promises. When asked or invited to do something they will nearly always accept (at least according to an American's interpretation), being careful to be polite and trying not to offend anyone. Such promises are easily made and easily forgotten. But to say that the gesture is insincere or meaningless would do a great injustice to the Brazilians. Americans may often try to hold the Brazilians to these "promises", but oftentimes the Brazilians feel the commitment was never made. For instance, while in Brazil you may hear the statement *"qualquer dia"* (one of these days), *"se Deus quiser"* (If God be willing) or *"se nao chover"* (if it doesn't rain) in answer to an invitation to attend a meeting or activity. To Brazilians these are simply polite ways of saying "maybe" to whatever was asked of them. They are not trying to be elusive or dishonest.

It has been said that an American would rather lose a friend than an argument. This is definitely not the case for the Brazilians. They are concerned with being on good terms with everyone and so will avoid at all costs offending anyone by being blunt, crass or by disagreeing just to disagree. Of course, we as Americans do the same thing in certain situations, but this tendency is much more pronounced in Brazil.

There is one other thing of which you should be made aware. What we do, how we act, the gestures and expressions we make, often help to communicate how we feel or what we are thinking. In the United States we avoid standing too close to one another during a conversation for fear of appearing too intimate. For Brazilians, things are slightly different. Closeness is still equated with intimacy but what is close for the American may not be close for the Brazilian. During a typical conversation between Brazilians they stand much closer to each other than do Americans. They may even pat each other on the back or shoulder, adjust each other's tie or any one of a number of things which to the Brazilian are again a way of being personal and friendly. Most Americans are somewhat taken back at this demonstration of "intimacy" and they may step back and try to establish a more comfortable distance between themselves and the Brazilian. The Brazilian may interpret this as coldness and unfriendliness on the part of the American.

So when you observe two Brazilians embracing each other on the street, or when you feel that a complete stranger is being too "friendly" by fingering your lapel or by adjusting your tie, remember that this is just one other indication of this theme which is:

THE BRAZILIANS ARE VERY MUCH CONCERNED WITH MAKING EACH AND EVERY INTERPERSONAL CONTACT A WARM AND SATISFYING EXPERIENCE. THE MOST IMPORTANT THING FOR THEM IS NOT WHAT IS SAID BUT RATHER THE WARMTH AND FRIENDLINESS GENERATED IN THE CONVERSATION.



Between meetings you have been invited by one of the local executives to have dinner with his family. After dinner and after having spent awhile visiting with the family you indicate that you had better leave and start to do so but the wife insists that it is still early *("E cedo ainda.")* and implores you to stay awhile.

What do you do?

1. For fear of offending the wife you decide to stay for awhile longer.

2. You tell them that you really must go immediately. You put on your coat, say goodbye, open the door, and leave.

3. You decline the wife's invitation to stay, put on your coat, and wait for her to escort you to the door.

4. You have been enjoying the visit and readily accept the wife's offer to stay so that you might continue your account of how great life is in the United States.

See below for answers.

1. *You guessed wrong!* In Brazil the host never wants to appear as if he is hurrying the guest off. So, in an effort to be polite and in an effort to let the guest know that he is welcome, he will generally mention that it is still early and the guest should stay for a while longer. You should be sensitive to the host's needs, however, and if you can see that they have other things to do or if you feel that your visit has been long enough, indicate that you really must go and wait for the host to show you out.

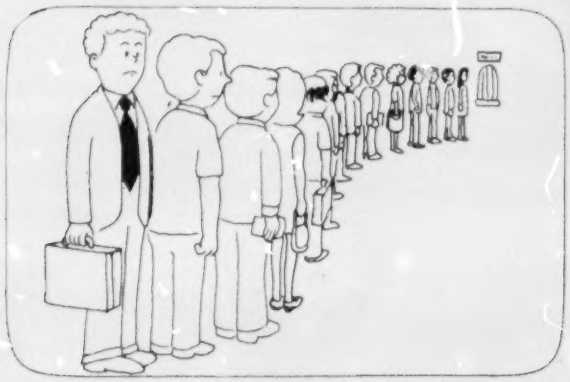
2. *You blew it!* Now only did you apparently misunderstand the host's wife but you may have also offended the family by insisting on leaving and by showing yourself to the door. By your apparent hurry you might have communicated to your host that you have been offended in some way and thus you must hurry out of the house. It is a good practice to always allow the host to open the door for you so you will not appear to be in too big of a hurry to get out of the house.

3. *You interpreted the wife's statement correctly.* Her request that you stay longer was simply a social nicety. To avoid offending you and to insure you that they didn't want you to hurry off, the wife suggested that you stay a while. But you "read between the lines" and could see that your visit had already been long enough. Waiting for the host to open the door for you was a smart thing to do. Congratulations. Go on to the presentation of the next theme.

4. Because the Brazilians are a very sociable people and they enjoy good conversation, your decision to stay for a while longer is *probably all right. But* you should have realized that the wife's invitation to stay was just the Brazilian way of being polite. She will probably say the same thing the next time you get up to leave. So don't wear out your welcome.

By the way, it sounds as if you may be spouting off a little bit too much about the United States. Sure it's a great place to live, but so is Brazil. Go back and see if there might not be another better answer.

What Does "Dar Um Jeito" Mean?



Mr. Kennedy walked up to the window, slid his passport over to the clerk and awaited the necessary stamp. The clerk stamped his passport, handed it back and pointed to the next window, indicating that Mr. Kennedy should go there now. Kennedy looked at the next line. "Oh, no, not another one," he thought.

Kennedy had arrived in Brazil the night before. He was on a six week assignment from his construction firm and was anxious to jump right in and get his task accomplished. Although he didn't yet know it, his anxiousness to get started was probably the reason for his having to suffer through hours of long lines and miles of red tape. He had stayed the night before at a hotel near the company offices and the secretary of the firm, Mr. Souza, had volunteered to accompany him to the immigration office. Mr. Souza, however, had some other business he had to attend to that would keep him busy all morning and so Kennedy bravely decided to attempt it on his own.

He was beginning to regret his decision, however. It was now nearly 2:00 p.m. He had been there since 9:00 a.m. and had stood in lines for most of that time. At one point just before noon, after having waited for nearly an hour and a half, he was finally just stepping up to the long-awaited window when the clerk decided it was time for lunch. He closed the window and Kennedy was left with no alternative but to wait there until the clerk returned from lunch.

Kennedy walked over to the next line and contemplated with frustration the 15 or 20 people ahead of him. Just them someone tapped him on the shoulder.

"Mr. Souza!" Kennedy exclaimed as he turned around. "Boy am I glad to see you; this place is driving me crazy!"

"I know what you mean," Souza stated with a Brazilian accent. "I have to bring a new group of men down here nearly every month. Are you about finished?"

"I thought I would be finished a long while ago but now it looks like I'll be here several more hours. I still have to have my pictures taken and be fingerprinted besides waiting through these next two lines."

"Well, I'll see if I can't help you a little bit," said Souza. "Wait here a few minutes and I'll be right back."

Souza worked his way through the crowd and disappeared through one of the side office doors. A few moments later he was on his way back with a sharply dressed Brazilian fellow who seemed to be very pleased to see Mr. Souza.

"Mr. Kennedy, I would like you to meet Senhor Castro; he is one of the vice-deputies of the immigration office and a good friend of the Americans in this area."

"Happy to meet you," remarked Kennedy.

Senhor Castro was very amiable and, with Souza translating, he invited both Souza and Mr. Kennedy into his office. They talked for several minutes and Kennedy was beginning to wonder if he would ever get all of the paper work finished. Just then, Senhor Castro picked up all of Kennedy's papers, said something to Souza, and excused himself.

"What was that last thing he said?" asked Kennedy.

"He said...well he said..."hesitated Mr. Souza. "It's difficult to explain. He said he was going to *dar um jeito* which as far as I know can't be translated very well into English."

Just then Senhor Castro stepped back into the office, and said with a very heavy accent, "Please come with me, Mr. Kennedy."

They quickly walked over to another office where two men were waiting with cameras all prepared and almost before Kennedy knew it he was blinded with the flash from the cameras. He was then taken into an adjoining office and fingerprinted, and asked to sign his name several

different places and then almost as abruptly found himself back in front of Senhor Castro's office.

Senhor Castro and and Mr. Souza were talking pleasantly, and as Kennedy approached Souza shook hands with Senhor Castro and thanked him for his help.

"No trouble at all," said Senhor Castro as Souza translated. "Any time we can be of assistance let us know. And it was a pleasure to have met you, Mr. Kennedy. I hope to see you again soon."

"The pleasure was mine," said Kennedy as Senhor Castro waved a friendly *tchau* and disappeared into his office.

"Well, shall we go, Mr. Kennedy?"

"Are we finished? What about those other two lines? Don't I have to go through them?" asked Kennedy in consternation.

"Oh, no," returned Souza, "Senhor Castro took care of all that for you."

"You mean he accomplished as much for me in the last 15 minutes as I did for myself in the last five hours?" stammered Kennedy.

"Well yes, I guess so. He does it for me nearly every month with every new group of men. In fact, we very rarely spend more than an hour here at immigration. You know..." he paused, thinking, "I guess that's the best way to explain what *dar um jeito* means because that's what he has been doing for you the last fifteen minutes."

THE TEMPORARY SOLUTION

The Brazilian concept of *dar um jeito* is as common to the Brazilians as the concept of hard work leading to success is to the North Americans. But the *jeito* is only a small part of a much larger underlying theme that pervades nearly all of Brazilian society.

Since the Portuguese settled Brazil, they have been faced with obstacles which were seemingly unconquerable; the vastness of the Amazon jungle area, for instance, or the poverty of the northeast backlands. All efforts to subdue these challenges have been virtually fruitless. Possibly because of these unsolvable problems or possibly because of political, economic or social situations, the Brazilians have developed a unique attitude toward that which they deem unchangeable.

In this category of unchangeables the typical Brazilian would put the government, the social problems, the poverty, the international situation and many of the rules, regulations and situations which he encounters daily.

What does the Brazilian do, then, if he doesn't attempt to change those things which he considers giant obstacles? The answer is that he attempts to skirt them, to avoid them, to come up with a temporary solution, a *jeito*, which solves the problem for the immediate present. The future will take care of itself.

Possibly for this reason, there has never been a bloody revolution in Brazil. The Brazilians are extremely patient and tolerant with the existing conditions, including the weaknesses of their own government. They may complain a lot but they will not do anything drastic to change the situation. Instead they work around it and the problems that it creates.

This theme has many implications in everyday Brazilian life. One of the major implications has to do with the Brazilian family and the idea of "getting ahead in the world."

The typical Brazilian family is much more closely knit than is the typical American family. To a Brazilian there isn't anything more important than his family. This includes not only his parents and brothers and sisters but also his aunts and uncles, cousins, and godparents and other "adopted" kin. With this realization, it isn't difficult to understand that when a Brazilian finds himself in an influential position he considers at once his responsibilities to help improve the positions in life of his family and friends. He attempts to *dar um jeito* to get his second cousin a job with his firm or to arrange a contract between his firm and his brother-in-law's factory.

We in the United States are well acquainted with the idea that knowing the right people is very helpful in our endeavors to be successful. In Brazil this idea assumes even larger proportions. When a Brazilian wants to get ahead in the world one of the first things he does is to affiliate himself with someone or something that is already "ahead." If he has relatives in this position, so much the better. If not, he will appeal to a friend or a relative of a friend.

Here again we see in this example the idea of *jeito*, the idea of solving one's problem by taking a roundabout way, by avoiding it, skirting it and thus conquering it at least temporarily.

In summary then: THE BRAZILIAN ACCEPTS THE OBSTACLES AND PROBLEMS IN LIFE WHICH HE FEELS HE CANNOT CHANGE. INSTEAD OF TACKLING THESE PROBLEMS HEAD ON AND TRYING TO SOLVE THEM, HE SKIRTS AND AVOIDS THEM AND COMES UP WITH TEMPORARY SOLUTIONS TO TAKE CARE OF THE PRESENT.

Ready for Another Test?

One of your assignments in Brazil is to help the supervisors in a branch of your company come up with a plan to reduce absenteeism. However, upon discussing the problem with one of the leaders in one factory, you realize that he feels that the problem is simply too big to overcome and that nothing is really going to change the situation. He feels that there are too many people, and that a few men can do virtually nothing to change such a large group of people.

What do you do?

1. Obviously the man's attitude has been influenced by his culture. But, you reason, even so he realizes the problem exists and that something can and should be done about it. Go over your plans to improve the attendance and decide on something he is willing to implement.

2. Show the man the plan that you have devised to reduce absenteeism. Challenge him to put it into effect and further challenge him to reach his goal by a certain date.

3. The man is obviously a victim of his culture and as such you are not going to be able to change his attitude about the prospects for decreasing absenteeism in his factory. Leave your plan with him and hope that some day he will change his attitude sufficiently to apply it.

See below for answers.

1. *Congratulations.* You apparently understood the message presented to you on the preceding page. Yes, the man's attitude has been affected by his culture. But his culture has also ingrained within him a desire and ability to get around problems with the famous Brazilian *jeito*. If you can agree with him on a plan that he is willing to implement, then you can pretty well rest assured that his Brazilian ingenuity will help him make that plan a success.

2. *Your plan may work* but you fail to even consider his attitude. And his attitude is important. If you will realize that his Brazilian culture makes him dubious about overcoming obstacles but that it also creates within him a desire to somehow get around the problem, then you can use this to inspire him to tackle the problem and solve it. You probably should have also considered his ideas about improving the attendance rather than just presenting him with your own.

3. *Sorry, you goofed.* Sure the man is a victim of his culture, but aren't we all? Just because his culture has influenced his attitude doesn't mean that his attitude can't be changed. You should put a little more faith in his ability to change his attitude, comprehend and tackle the problem.

REVIEW AND SUMMARY

Theme VI: The Braziliams are very much concerned with making each and every interpersonal contact a warm and satisfying experience. The most important thing for them is not what is said but rather the warmth and friendliness generated in the conversation.

Theme VII: A Brazilian accepts the obstacles and problems in life which he feels he cannot change. Instead of tackling these problems head on and trying to solve them, he skirts and avoids them and comes up with a temporary solution to take care of the present.

A Language So Simple Even a Small Child Can Speak It Fluently

If you cannot speak other peoples' languages, you are terribly handicapped in communicating with them. Language shock is a significant part of culture shock.

Because language is the most important communication tool in any society, it is possibly the area of your greatest security. You will come into the whole new world of Brazil where you may not know the Portuguese language at all (or only slightly). You will be stripped of your primary means of interacting with others. As you grope at trying to learn to speak and the difficulty proves almost overwhelming, encouragement comes in many forms. One might even hear, "Don't get discouraged. Remember, Portuguese is so simple even a small child can speak it fluently."

Your purpose and length of stay in Brazil will determine the language proficiency you will need or desire. There is, of course, language training available through schools, self-study, and various language booklets written especially for travelers.

In case you find yourself with no other materials, this "survival" section can assist your communication in Portuguese. The following are simple words and phrases to master:

ENGLISH	*PRONUNCIATION*	*PORTUGUESE SPELLING*
Good day	bawng DJEE-a	bom dia
Good evening	BO-a NO-ee-chee	boa noite
My name is	may-OO NO-mee Eh	meu nome é
What is your name?	KO-moo say SHA-ma?	Como se chama?
I'm happy to meet you	moo-EEN-too praw-ZEHR	muito prazer
Please	por fa-VOR	por favor
Thank you	o-bree-GA-doo	obrigado
You are welcome	djee NAH-da	de nada
Excuse me (for an error)	day-SKOOL-pee	desculpe
Excuse me (May I pass?)	Kong lee-SEN-sa	com licença
Goodbye	Chow	tchau
See you later.	a-TEH LAW-goo	até logo
Yes	Seeng	sim
No	NA-oong	não
Yesterday	OHN-teng	ontem
Today	O-zhee	hoje
Tomorrow	a-mahn-YAHNG	amanhã
I do not understand.	NA-oong een-TEN-doo	não entendo
I do understand.	een-TEN-doo	entendo
Understand me?	een-TEN-dee	entende?
Sir, Mr.	sayn-YOR	senhor
Madam/Mrs.	sayn-YOR-a	senhora
Miss	sayn-yo-REE-ta	senhorita
Go straight ahead	SEE-ga eeng FREN-chee	siga em frente
Turn right	VEE-ra ah djee-RAY-ta	vire a direita
Turn left	VEE-ra ah es-KAYR-da	vire a esquerda
Where is...?	OWN-djee FEE-ka	Onde fica...?
a toilet	oo bahn-EEAY-roo	o banheiro
a doctor	oong MED-jee-ko	um médico
a hotel	oong o-TEL	um hotel
a bank	oong BONK-oo	um banco
an exchange office	ooma CASA djee KAM-bee-o	uma casa de câmbio
a policeman	oong poo-LEES-ya	um polícia
I want...	KEH-roo	Quero...
to eat	koo-MAYR	comer
a room	oong KWAR-too	um quarto
the bill	ah KON-ta	a conta
How much is it?	KWAHN-too KOO-sta	Quanto custa?
I like it (very much).	Ay-oo GOS-too (moo-EEN-too)	Eu gosto (muito).
Please stop.	PA-ree, por fa-VOR	Pare, por favor.
I am an American	SO nor-chee-ah-may-ree-KA-no	Sou norteamericano

When is a "Wave Good-bye" a Wave Good-bye?

As you prepare for your experience in Brazil, you may think you can get along with "sign language" until you learn to speak the new language. Unfortunately, there is no single facial expression that means exactly the same thing throughout the whole world. In some countries there are similarities between gestures and expressions used by Americans. However, most likely you will find your natural communication cues being misunderstood or misinterpreted. Effective intercultural non-verbal communication includes proper interpretation of the following:

GREETINGS: The Brazilians are a warm people and show affection easily. Even men in Brazil feel no shame in showing their emotions, but will embrace on the street while standing side by side, each extending an arm around the other. After a long absence, men may greet each other with a hearty embrace, sometimes accompanied by sound backslapping.

Men and women always shake hands upon meeting and parting. Often they feel that a simple handshake does not convey enough warmth to an acquaintance, so they may pat his back while shaking hands.

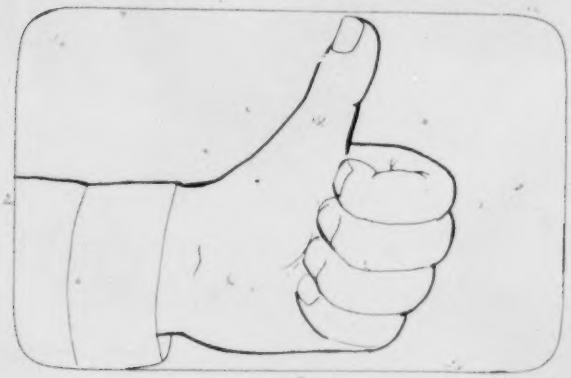
When women meet, they exchange kisses by placing their cheeks together and kissing the air, not actually touching lips to cheeks. Married women kiss twice in greeting; if one or both of the women are single, they kiss a third time as a wish of marriage for the single girl.

GESTURES: Brazilians are very expressive. Some of this expressiveness is a result of gestures which add interest to a conversation.

The traditional "OK" sign carries a vulgar connotation (substitute "thumbs up") as does slapping a cupped fist.

Some of the more common gestures and their meanings follow:

Brazilians often add emphasis to a statement, particularly when referring to something done *rapidly* or *under pressure*, by snapping the fingers with a whip of the hand. Some foreigners who master this technique tend to overdo it. A Brazilian will generally snap only once for emphasis.



To indicate *"I don't know"*, the tips of the fingers are brushed forward under the chin.

To express great *liking or appreciation* of something (such as a delicious meal), one takes the lobe of his ear between the thumb and forefinger. To put this expression in the superlative, he will make the same gesture, reaching behind the head to the opposite ear.

Snapping the fingers several times in the American fashion describes something that occurred *a long time ago* or *for a long time*. Waving the fingers back and forth in front of the mouth means *I'm hungry* or *let's eat*.

IN CONVERSATION: The Brazilians are good conversationalists. They are sharp, quick, and have a good sense of humor. They are fond of gadgets and practical jokes.

Patience is a definite virtue in Brazil. Brazilians are always using the expressions "patience" or "calm" in the sense of "take it easy."

Some oral signals are shortcuts in conversation. *"Oh"* with the intonation going up (as when Americans say "Oh" to mean "Is that right?") is used by Brazilians as a very emphatic *"Yes!"* or *"That's definitely true!"* Clicking the tongue with a *"T-T"* sound means *"No."*

BRAZILIAN CANDOR: Are you fat? Are you skinny? Do you have any other physical characteristics about which you are sensitive? If so, be prepared for the candid reactions of Brazilians to your distinguishing feature. They will have no compunction about saying something like, "You really have a lot of pimples, John. You ought to have that taken care of." In speaking of another person, they may say, "Do you know Mr. Oliveira, the fat one?" People in Brazil don't intend such remarks to be insulting or offensive, but speak of traits like obesity as naturally as if they were referring to blond hair or blue eyes.

CUSTOMS AND COURTESIES: In country areas or where the door of a house is inaccessible and there is no knocker or doorbell, Brazilians clap hands several times to get the attention of the people inside.

Speaking loudly or shouting to someone across the street should be avoided. Any items carried in public should be wrapped or in a bag. Even the poor wrap up their old shoes before taking them to the shop to be repaired.

If you meet an acquaintance in a circumstance where his hands are wet or dirty, don't be alarmed if he extends you his forearm or elbow to shake in place of his temporarily unpresentable hand. Reach out and shake it; it's perfectly acceptable.

Language

An excellent way to orient yourself and remove unknowns of a new culture is to become familiar with the many signs you see. Until you learn to ask the location of the nearest restroom, it might be helpful to at least be able to recognize the sign. (Now, do you go right or left?) It also helps you to find clean air and to stay away from dangerous areas. Even if you can't speak the language, at least you can walk around looking like you know where you are going and what you are doing.

ENGLISH	*PORTUGUESE*
Restroom	Banheiro
Men	Cavalheiros (Senhores, Homens)
Women	Damas (Senhoras, Mulheres)
Do not enter	Proibida a Entrada
Entrance	Entrada
Exit	Saída
Danger	Perigo
No smoking	É Favor Não Fumar
Push	Empurre
Pull	Puxe
Enter without knocking	Entre sem bater
Don't slam the door (commonly seen on taxis)	Não Bata a Porta
Employees only	Só para Funcionários
(Please get) receipt from cashier	(Favor Pegar) Ficha na Caixa
Bus stop	Parada (de Ônibus)
Close out (sale)	Liquidação
Beauty salon	Cabeleireira
Barber shop	Barbeiro
Bank	Banco
Post Office	Correio
Long distance telephone office	Telefónica
Train station	Ferroviária
Bus Station	Rodoviária
Ice Cream	Sorvete

Street Names: Streets are named for famous people, places or dates. Houses are numbered, and streets are laid out with no relation to one another. All larger cities sell a street guide (*guia*) and map with which one can quickly locate the street desired. Such a *guia* can be purchased at newspaper stands or paper stores (*papelaria*).

In Buildings: In Brazil, none of the buildings has its first floor at ground level; instead, the bottom floor is called the ground floor(*andar terreo*). The next floor up is usually the first floor. At any rate, when you hear the bell ring and see the light flash as someone leans out of the elevator to say "*sobe*" (going up), you will know to get on that elevator if you want to reach the first floor. To reach any other floor, you ask for the floor as you do in English.

4. Plaid Pants, Sport Shirt, Hat, Camera, and Shades

You are dressed in your "travel duds" and plan to buy a beautiful butterfly tray before you fly home. Sound exciting? It should be. However, if you are not familiar with Brazilian shopping procedures, you may find yourself lost in a maze of specialized stores and never locate one which sells butterfly trays. There are differences in just about every aspect of Brazilian life. A glance through this section will help you plan your time wisely and avoid harrassment by "the little things".

SHOPPING

In Brazil there are still many specialty stores which deal with one specific product. Rather than go to the supermarket for all her shopping, the housewife may go to the greengrocer *(quitanda)* for vegetables, to the butcher *(açougue)* for meat, to the dry goods store *(armazem)* for dried beans or canned goods. The drugstore *(farmácia)* sells only drugs and cosmetics. If you want books you go to the bookstore *(livraria)*, and if you want stationery or greeting cards you go to the paper store *(papelaria)*. Several large department and supermarket chains are popular in Brazil, but for the best selection the Brazilian shopper will usually go to a specialized store.

Brazilians still enjoy the tradition of the street vendor. They may purchase hot dogs while walking through the park, or ice cream from a fiberglass cart during the peak of summer heat. Other street enterprises include selling peanuts, popcorn, cane juice *(caldo de cana)*, fresh fruit and homemade specialties such as candies and pasteries. Because of the varied quality of ingredients used in these articles, the visitor should use common sense in buying unpackaged food items sold on the street.

Those who live far from the central marketplace can enjoy its advantages because the travelling markets *(feiras)* come to each suburb on a specified day of the week.

Most stores are open from 8 a.m. to 6 p.m. Monday through Friday, and Saturday morning until noon. Some larger stores are open till 9 p.m. on Fridays. Many businesses (banks, real estate, etc.) close from 12 to 2 p.m., as do some stores, but most stay open without a break. Neighborhood bars are open as early as 5:30 a.m.

Modern department and grocery stores function like their American counterparts. However, in most smaller stores (drugstores, for instance) one requests the needed items from a salesperson, who writes up a sales slip in duplicate. He gives the purchaser a copy of the sales slip and takes the purchased items with him to have them wrapped. The buyer should take this sales slip to the cashier *(Caixa)*, pay for the purchase, and then receive the wrapped package. Rather than give small change, some stores make up a few *centavos* with thread, candy, aspirin, etc.

MONEY SYSTEM

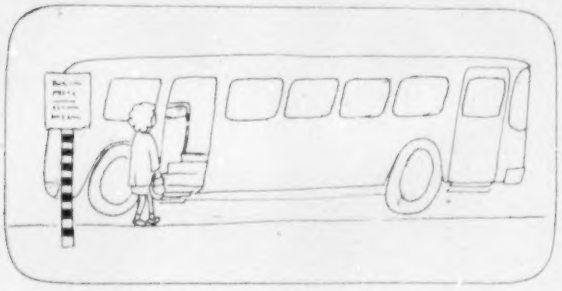
The monetary unit is the *cruzeiro*, which is divided into one hundred *centavos*. Common bills are in denominations of 1, 5, 10, 50 and 100 cruzeiros (occasionally one may receive a 500 cruzeiro bill from a bank). Coins are in denominations of 1, 2, 5, 10, 20, and 50 centavos and 1 cruzeiro. Approximately 7.5 cruzeiros are equivalent to one American dollar.

In larger cities, several banks have an exchange office where foreign currency and checks can be changed into cruzeiros. However, some banks in smaller towns do not provide this service, and sometimes travelers' and personal checks are not accepted either.

PUBLIC TRANSPORTATION

Because many Brazilians do not own automobiles, they depend on public transportation systems. The most common mode of public transportation is the bus, both for interstate and intracity travel. Buses are plentiful and generally very efficient.

If one is standing at the *parada* (bus stop--usually marked with a six-foot, painted pole). he flags the bus he desires. The passenger enters through the back door, where he pays the ticket agent. Prices will usually be posted behind the ticket agent. Often this is all that is necessary, and he may pass through the turnstyle into the front of the bus. In some cities, the agent then gives a chip or receipt, which will be given to the driver as one leaves through the front door. When one nears his desired destination, he pulls the cord above the window and the driver will stop at the next *parada*.



Some large cities such as Sao Paulo and Rio have rapid mass transit systems.

The fastest way to get around a city is by taxi. Most taxis have meters and the prices are fixed, although sometimes there is a charge for carrying suitcases in the taxi. Taxis cruise through most parts of town and can be flagged by waving the arm. Also, many taxi points are located throughout the city. One may wait at one of these designated points, or call from home to the taxi point for the taxi to come pick him up. (Phone numbers are listed in the directory.)

For traveling long distances, buses leave regularly from the *rodoviaria* (bus station). They are comfortable and clean and some have restrooms on board. A long distance traveler may desire to take the *leito*, a bus which leaves at 10 or 11 p.m. and arrives early in the morning at distant destinations. The seats are roomy and recline more than the average bus seats. A footboard folds up, so that one can sleep in a nearly-prone position. Blankets, pillows, and pop are also provided.

TELEPHONE/TELEGRAPH

Few Brazilians enjoy the convenience of a telephone in their homes. Four-fifths of the telephones now in service are located in the more developed and industrialized states of the central south.

Public pay phones are common, operated by a pre-paid token *(ficha)* instead of a coin. The places to buy phone tokens include the telephone company, specified locations in the city (often a magazine stand or store near the phone), or from the cashier if the phone is located in a drugstore.

Long distance phone calls cannot be made from a public phone on the street. One must go to the

telephone company *(telefonica)*. In a large city there may be three or four telefonicas in various locations. The number is given to the switchboard operator (often a down-payment is required). When the connection is made, she will direct the caller to a specified booth. After the call is completed, the cashier is paid for the number of minutes used.

The telegraph may be located in the telefonica or in the post office *(correio)*.

POSTAL SYSTEM

In the post office, envelopes and packages are taken to the line where letters are weighed and stamps are sold. After buying the stamps, one returns to the table near the vending area which is provided with glue, to affix the stamps to the envelope. Sometimes lines are available for meter stamping.

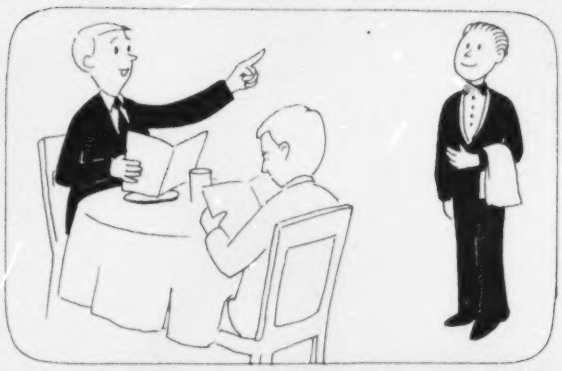
Instead of putting the return address in the upper left corner, Brazilians put it on the back, with the front reserved for addresses and stamp only. The Brazilian zip code is not placed after the state as we do, but before the city. A properly addressed envelope would look like this:

Sr. Carlos Augusto Pereira
Rua da Conceição 850 (St. address or
11300 Campinas, São Paulo p.o. box)
(zip code) (city) (state)

EATING OUT

When one enters a restaurant, the headwaiter greets him and escorts him to the table. There he takes the order. To call a waiter, hold the index finger up and try to catch his eyes. One may softly say "garçon", but don't shout, whistle or call. At the end of the meal, the waiter will offer coffee or dessert but may not offer the check until he is signaled to do so. Sometimes a tip is included. If not, the tip should be ten to fifteen percent.

In Brazil, "bars" are not quite the same as they are in the United States. They are often the equivalent of a corner store where fresh bread, milk, cookies, pastries, and candy are sold. Food



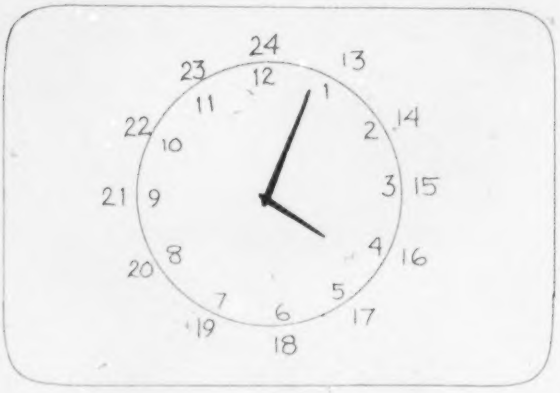
may also be ordered to be eaten at the bar, with soft drinks and coffee. The local bar may be a good place to buy a quick sandwich if you are in a hurry. Alcoholic drinks are one of the least sold commodities in a bar.

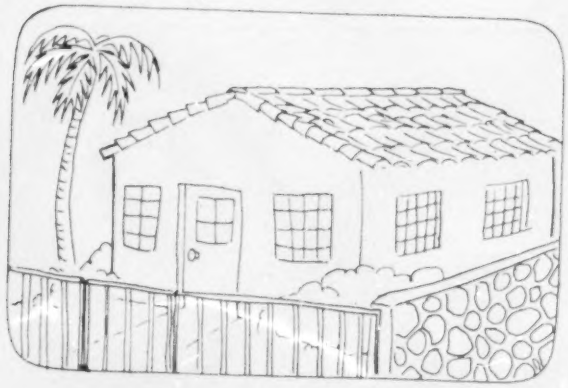
TELLING TIME

In general conversation, one would refer to the time of day as we do in America. (I'll meet you at six o'clock. The movie starts at seven-thirty in the evening.) However, most advertisements or announcements use the military system of telling time, which is based on a twenty-four hour clock. When the clock reaches twelve noon, it goes on to thirteen instead of back to one, and so on. Thus, if the sign says that the circus will start at *20.00 horas*, you will know that it starts at 8:00 p.m. Of course anything up to twelve noon is the same. (*9.00 horas* is 9:00 a.m.) Until you get onto the system, you can subtract twelve from the time and it will give you the time in our twelve hour system:

16.00 horas	22.00 horas
-12	-12
4:00 p.m.	10.00 p.m.

In Brazil dates are written with the day first rather than the month. They read the "fifth of March, 1975" and abbreviate it thus: 5-3-75.





AT HOME

The only buildings in Brazil with central heating are some banks and stores and the homes of the very wealthy. The same applies to air conditioning. Many people feel that central heating is unhealthy because one goes from a hot house to much colder temperatures outdoors and hence is subject to catching cold.

Also a luxury is hot running water (hotels excepted). Sinks in the kitchen or bathroom will have only one faucet--cold. Clothes are washed in cold water, although water may be boiled to wash white or heavily soiled articles. A hot shower can be taken, however, due to an electrical heating device attached to the shower head which heats the water as it runs through it. To be safe while using this electrically-heated shower, wear rubber thongs while showering. Bathtubs are seldom seen.

One living in Brazil can hire a laundress who will come regularly to the apartment. Usually she washes the clothes by hand, dries them in the sun, and irons them in her own home. She charges only for the soap used and a small profit for herself. Reliable dry cleaners (*tinturaria*) are available.

HOLIDAYS

The most raucous and least reverent of all Brazilian holidays is *Carnaval*, celebrated around February 9. A great many people forsake daily routines for the annual fling, which is celebrated with three days of all-night parades and parties.

Easter Sunday is celebrated much as in the United States. On Good Friday, however, the visitor will find every business and store closed and the streets unusually silent.

The *Festas Juninas* is a warm celebration during the cold rainy winter months. Traditions require a bonfire and lots of hot food including the traditional roast peanuts and pinenuts, sweet potatoes, and *quentão*, a hot liquored punch. Those who participate dress in hillbilly costumes and take part in a hillbilly wedding.

The Thursday after Trinity Sunday the Catholics celebrate a special festival commemorating the Eucharist. The celebration called *Corpus Christi*, from Latin meaning "the Body of Christ." The streets of some cities are decorated with flower petals or colored sawdust, and there is a special procession with the priests dressed in their finest robes joined by all the Catholic faithful. Others may line the streets and watch the procession.

The two main patriotic Brazilian holidays are Independence Day, September 7th, and Proclamation of the Republic on November 15th. These holidays are celebrated with military parades where all the children march in their uniforms, and schools and businesses are closed. Many cities also have a vacation, with no special celebration, on the day of the founding of the city.

The first day of November is a religious holiday somewhat akin to our Memorial Day. It is "The Day of the Dead." The tombs are decorated with flowers and metal wreaths and many candles are lighted for the dead. The general feeling of the day is very dreary and mournful.

The Brazilian celebration of Christmas is of varying importance. To some it is a very special celebration where family ties are renewed with a midnight Christmas supper where they exchange gifts. The family may decorate a silver metal tree. Much of the U.S. commercial Christmas is seen in Brazil. Christmas cards are exchanged, most with snow scenes, candles and Santa Claus pictured. "Undernourished" Santa Clauses can be seen on the streets during this season. They look undernourished because in mid-summer it's just too warm to wear all the stuffing that his northern counterpart uses.

Mother's Day, Father's Day, and a version of a Valentine's day are observed much as in the United States.

International Road Signs

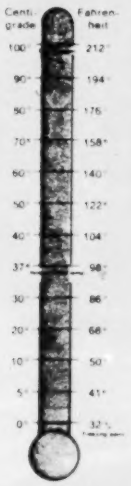
▲ Warning signs ● Regulative signs ■ Informative signs

Colors may vary from country to country, but are usually red and black on a white background. Shaded areas indicate blue.

WARNING SIGNS

INFORMATIVE SIGNS

REGULATIVE SIGNS



TEMPERATURE

To Compute Fahrenheit: Multiply Centigrade by 1.8 and add 32.

To Compute Centigrade: Subtract 32° from Fahrenheit and divide by 1.8.

Clothing Sizes

CLOTHING SIZE CONVERSIONS (Women)

DRESSES, SUITS AND COATS							
American		8	10	12	14	16	18
British		30	32	34	36	38	40
Continental		36	38	40	42	44	46
BLOUSES AND SWEATERS							
American		32	34	36	38	40	42	44
British		34	36	38	40	42	44	46
Continental		40	42	44	46	48	50	52
DRESSES AND COATS (Children's and Junior Misses)							
American		2	4	6	8	10	13	15
British & Continental		1	2	5	7	9	10	12
STOCKINGS							
American & British		8	8½	9	9½	10	10½	11
Continental		35	36	37	38	39	40	41
SHOES							
American	5	5½	6	6½	7	7½	8	8½	9
British	3½	4	4½	5	5½	6	6½	7	7½
Continental	35	35	36	37	38	38	38½	39	40

GLOVE sizes are the same as in the U.S.A.

CLOTHING SIZE CONVERSIONS (Men)

SUITS, SWEATERS AND OVERCOATS									
American & British	34	36	38	40	42	44	46	48	
Continental	44	46	48	50	52	54	56	58	
SHIRTS									
American & British	14	14½	15	15½	16	16½	17	17½	
Continental	36	37	38	39	40	41	42	43	
SOCKS									
American & British		9½	10	10½	11	11½	12	12½	
Continental		39	40	41	42	43	44	45	
SHOES									
American	7	7½	8	8½	9	9½	10	10½	11	11½
British	6½	7	7½	8	8½	9	9½	10	10½	11
Continental	39	40	41	42	43	43	44	44	45	45
MEN'S HATS										
American	6⅜	6¼	6⅜	7	7⅛	7¼	7⅜	7½	7⅝
British	6½	6⅝	6¾	6⅞	7	7⅛	7¼	7⅜	7½
Continental	53	54	55	56	57	58	59	60	61

GLOVE sizes are the same as in the U.S.A.

(All size equivalents are approximate)

Weights & Measures

WEIGHTS Metric Equivalent

U.S.A.			U.S.A.	
ounce	=	28.35 grams	1 gram	= .04 ounce
pound	=	.45 kilogram	1 kilogram	= 2.20 pounds
ton	=	.91 metric ton	1 metric ton	= 1.10 tons

LIQUID MEASURE Metric Equivalent

U.S.A.			U.S.A.	
pint	=	.47 liter	1 liter	= 2.11 pints
quart	=	.95 liter	1 liter	= 1.06 quarts
gallon	=	3.79 liters	1 liter	= .26 gallons

(1 imperial gallon = 1.2 US gal or 4.5 liters.)

LENGTH Metric Equivalent

U.S.A.			U.S.A.	
inch	=	2.54 centimeters	1 centimeter	= .39 inch
foot	=	.30 meter	1 meter	= 3.28 feet
yard	=	.91 meter	1 meter	= 1.09 yards
mile	=	1.61 kilometers	1 kilometer	= .62 mile

To convert from kilometers to miles, divide the number of kilometers by 8 and multiply the result by 5.

In other words:

1 Kilogram is about 2 Pounds

1 Meter is about 1 Yard

1 Liter is about 1 Quart

1 Kilometer is about 1/2 Mile

5. The Beginning

You are now at the "real beginning" of your cultural experience in Brazil. You will find that the old cliche, "experience is the best teacher", will be true. You will undoubtedly learn much more from your own experiences, successes and failures, than from this Learning Aid. However, this information gives you some principles for effectively communicating with another people. Review this Learning Aid as needed. Only as <u>you</u> experience similar situations will you <u>really</u> begin to understand what you have learned.

While in Brazil you may be tempted at times to wonder about the people and the "strange" things they do. Never forget that you, too, (as a foreigner) have a culture. It affects the way you think and the way you react to circumstances, just as the Brazilians think and act as affected by their culture.

The concepts will not always apply in every situation or in every part of the country. It does provide some of the most basic facts about Brazilian behavior and some of the premises upon which Brazilian life is based.

You are going to make mistakes. But don't let this worry you excessively. The Brazilians will understand that you are new to their culture. Because of this, and the feeling that you truly respect them (hopefully you will), they will accept more mistakes from you than they would from someone else. However, don't let this good will on their part make your efforts any less than whole hearted. As you try to speak their language, both linguistically and culturally, you will be surprised at the new dimension of your experience.

Boa Sorte! (Good Luck!)

IF YOU CAN TAKE TIME -- RECOMMENDED READING

Area Handbook for Brazil. Washington: U.S. Government Printing Office, 1971

Brazil, Pan American Union, 1968.

Brazil: Challenge and Progress. Information Department of the Brazilian Embassy. Suffolk, England: Lavenham Press, 1972.

Freyre, Gilberto. The Masters and the Slaves (Casa Grande e Senzala), trans. Samuel Putnam. New York: Knopf, 1964.

Language Training Mission, Brigham Young University. Brazilian Culture Notes. Provo, Utah: BYU Publications, 1973.

Slesser, Malcolm. Brazil: Land Without Limit. London: George Allen and Unwin Ltd., 1969.

Smith, T. Lynn. Brazil: People and Institutions. Baton Rouge: Louisiana State University Press, 1972.

Wagley, Charles. An Introduction to Brazil. New York: Columbia University Press, 1963.

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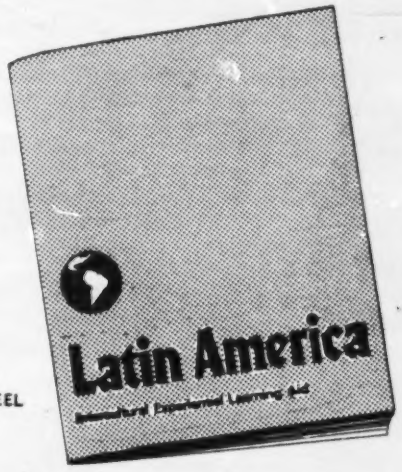
the "LRC"

The Brigham Young University Language Research Center (LRC) is a specialized academic organization within the College of Humanities. A skilled and professional staff is devoted to research, development, and training in significant aspects of language and intercultural communication. It exists to serve the BYU academic community, The Church of Jesus Christ of Latter-day Saints (Mormon), governmental and educational institutions, private enterprises, and the general public.

Forty-five miles south of Salt Lake City, the 600-acre Provo campus of Brigham Young University lies at the foot of the beautiful Wasatch Mountains. With 25,000 students from all fifty states and nearly 80 foreign countries, it is the largest church related university in the United States. In addition to the more than 1,200 international students, thousands of faculty, staff, and students have served LDS (Mormon) missions outside the United States--a high concentration of people with in-depth experience living and communicating abroad. In addition to the outstanding foreign language instruction available through the academic departments, the Language Training Mission (with new facilities in 1976) trains several thousand missionaries annually in more than twenty languages.

The Language Research Center is under the leadership of James S. Taylor, director, and V. Lynn Tyler, associate director. Dr. Taylor is a recognized authority in foreign language learning, testing and teaching. Lynn Tyler is a noted specialist in intercultural communication, with particular emphasis in intercultural writing and translation. He also serves in leadership capacities with the American Translators Association and the International Communication Association. Complementing the directorate is a capable staff of research associates from several academic disciplines, including personnel from several countries. The Center also draws upon the resources within and beyond the BYU academic community, involving many professors and scholars in various projects.

Newly Revised "Experiential" Learning Aids from the BYU Language Research Center:



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